

This Day are Published.

I. *A new Edition, being the sixth, price 3s. of The present trifling, absurd, and ineffectual state of medical practice exhibited; with a full account of Dr. Graham's travels, discoveries, improvements, method of treating diseases, temple of health! and grand electrical apparatus, &c. &c. which cost upwards of twelve thousand pounds sterling.*

To this Edition is added a treatise on medical music, a dissertation on the uses and abuses of the sea waters, and medical discipline or gauntlet at Bath, Aix-la-Chapelle, the German Spa, and of other great watering places in England; a complete description too is given of Dr. Graham's medico-electrical-apparatus; and to the whole are added, above an hundred and ten recent and remarkable cures, in most kinds of diseases and lamenesses, wrought by Dr. Graham's peculiar methods and medicines, many of which he had the honour of performing under the eye, and of having attested by the hand-writing of her Grace the Dutchess of Devonshire, the Right Hon. Lady Spencer, the Right Hon. Lady Clermont, His most Serene Highness Frederick Prince of Hesse Cassel, Earl Spencer, and by many others of the first nobility, both in Church and State, in Europe;—who, for the encouragement of the afflicted, and the general benefit of mankind, were pleased *voluntarily and unsolicited*, to honour Dr. Graham with the above-mentioned certificate.

The whole interspersed with such observations, reflections, and precepts, medical, philosophical, moral, and religious, as are necessary for the preservation of health, and long life in this world, and for the attainment of happiness and glory in future states of existence.

II. An abstract of the above book, with an abridgement of many additional cures, to which are subjoined many curious and entertaining particulars.—Price 6d.

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A DISCOURSE, &c

ISAIAH, CHAP. XL. VER. 6.—*All Flesh is Grass*

MY DEAR FELLOW CREATURES!

I SHALL not, I trust, find it difficult to prove and to convince every candid and reasonable person among you, who is open to conviction, that this assertion in my Text is as true in the strictest and most literal sense of the word as it is in the figurative or moral meaning, namely, in reminding us of the shortness and uncertainty of human life, or in other words, that it is true and demonstrable in natural philosophy, as well as agreeable to sound theology, and to the doctrine of our most holy church.

But as all philosophy is vain and unprofitable that does not lead us from the speculative views of things visible and temporal, to the cordial and effectual belief and contemplation of those things which are invisible and eternal,—I will endeavour to lead you to temporal health, to happiness, and to long life,—by pointing out to you the analogy which universally and certainly subsists between *natural* and *spiritual* things,—by fixing your attention on the infinite wisdom and goodness of God, in the formation and support of the human frame,—and by most earnestly recommending to you, those things which you ought to study and pursue, for securing, through the Divine blessing, eternal felicity hereafter, as well as in this life, un-

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uninterrupted

&c interrupted health, peace, honour and happiness !
 You will already have perceived, my Friends,
 by the Text which I have chosen, that I mean not
 only to inculcate the important truths that human
 life is, at the longest, comparatively, but very short,
 and, at the best, but very uncertain ;—but also to
 prove the truth,—the literal truth of what we are
 convinced expressly told in the Sacred Scripture, namely,
 as that “ *All Flesh is Grass* ;” and I shall, moreover,
 by words, trust, satisfactorily demonstrate, that there is an
 invisible, spiritual, eternal, and incorruptible
 body, interwoven with this vile perishable body ;
 and which, when this mortal husk, or covering,
 by, as it were, drops off, shall be the glorious incorrupt-
 ible body ! the inner-garment of the soul ! which
 shall exist with it for ever and ever, and which is so
 beautifully and so philosophically described by St.
 Paul ! in Chap. xv. of his epistle to the Corinthi-
 ans. “ It is sown a *natural* body, it is raised a *spi-*
ritual body. There is a natural body, and there
 is a spiritual body, ver. 44 For this corruptible
 must put on incorruption, and this mortal must
 “ put on immortality,” ver. 53.—Or, in plainer
 words, you will already have perceived, that re-
 commending these modes of living in regard to eat-
 ing, drinking, and communications, which are the
 most effectual in producing uninterrupted health,
 long life, and happiness ;—explaining the nature,
 and the resurrection of the *natural* and of the *spi-*
ritual body,—and the immortality of the soul ! shall
 be the subjects of this Discourse ;—subjects ! of all
 others, without exception, the most curious, the
 most

most interesting, and the most important to our temporal, and to our eternal well-being, and demanding, therefore, our most serious attention.

For what can be more worthy the notice of rational beings, what more deserving of their constant and most serious consideration, than those advices and precepts which point out, how to enjoy health of body, and serenity of mind, during our pilgrimage thro' this life, and how to attain eternal felicity in that which is to come? You may say, the Holy Scriptures contain all that is necessary for both, and ye say truly. Yet many parts need explanation, to have their true meaning pointed out, and enforced by examples: Be that my present task, as far as it concerns our Text, and what may be deduced from it; and from the word being repeated by St. Peter, in chap. i. of his first general epistle, wherein he saith, "All flesh is grass and all the glory of man as the flower of grass."

As the manner, my dear Brethren! in which I propose through Divine assistance, to treat these abstruse subjects is intirely new,—as I shall be compelled to attempt to remove stubborn prejudices and to combat habits of acting and of thinking which many thousand years have rooted, and transformed into what is properly and emphatically called a second nature;—and finally, As I have not been accustomed to public metaphysical or theological speaking, I feel myself, by these various and cogent reasons, under the necessity of imploring a double portion of Divine light and aid, and of intreating *your* utmost indulgence, your

most candid and most Christian interpretations.

First, then, by the term GRASS in my text, and indeed wherever else we meet with it in holy writ, we must understand, not only the various species of grass, but also, in general, all the herbs, the plants, and the other vegetable substances that grow and spring out of the earth, either spontaneously, or that are cultivated by the art and industry of man ; and that it hath that interpretation, I prove thus : In Genesis, chap. i. ver. 10. where it is declared, "God said, let the earth bring forth "Grass. It is immediately explained in the very next words to mean, "the herb yielding seed, and the fruit tree yielding fruit ;" so that it is not confined to what we now understand by the word *Grass*, but includes every part of the vegetable system : and indeed throughout the whole of the Old Testament, the Hebrew word rendered *Grass* properly means, whatever is newly sprung up and sprouteth out of the ground :—So also, in the New Testament, Matthew, chap. vi. ver. 30. *the Grass of the field* in the original, signifies any thing growing in a field or garden. The generical word is farther restrained by the context, and referred in verse 28 of that chap. flowers—namely, the lillies of the field ; and again, the word *Grass* is used for the fruits of the earth, of all sorts, in the Revelations of St John, chap. viii. ver. 7. Now I venture positively to affirm, that this visible, material, ponderous body, with which we are at present cloathed,—which, at our will, we move about from place to place, and which is moulded, bounded,

or

or out-lined, by the invisible, staminal, incorruptible body, of which I shall hereafter speak, was once actually, every part of it, green grass, and other vegetables, growing visibly in the gardens, fields, meadows, or mountains.

No one can deny, but that all mankind are fed and nourished through life, from their earliest infancy, and even while they are mere embryos, invisible germs in their mother's womb, with water, milk, bread, grains, roots, herbs, and fruits, of various flavours, colours, and qualities,—with the fermented juice of grapes, pears, apples, &c. or with fermented infusions of rice, barley, and of other farinaceous and saccharine vegetables;—all of which have, like grass, sprung out of the earth: and that even the flesh of all four-footed animals,—of the fowls, and of the fishes, which are so universally, and to the ease and health of mankind, so fatally eaten, has been produced by the grass, grain, and other vegetables upon which they have fed;—so that the very flesh, blood, and juices, which you now call *yours*, have not been long so, but did actually belong once to the sheep, to the ox, and to the hog, before it became part of *you*; and really circulated in their vessels, and cloathed *their bones*, before it was assimilated by your digestive powers, and modeled by your organical moulds, to cover *yours*.

But our juices, and all, even the most solid parts of which our bones and bodies are composed, are by the unerring and incomprehensible chymistry, and most wonderful operations of **Nature**, continually
flying

flying off both sensibly and insensibly. A considerable weight of matter has sensibly evaporated, or insensibly flown off from my system, since I began to speak to you ; and this is so continually, and so very considerably the case, and we are so totally renewed or changed by the fresh accessions, and assimilations of new matter and nourishment, that we may be truly said to have an entire new body (cast in the original mould) every few years.

However humiliating it may be, I can assure you, my Friends ! that (if you eat hogs flesh) part of you has once wallowed in the mire with the swine, Yes, part of *you*, perhaps, a great part of each of your bodies, has once wallowed like a hog in the mire,—been hunted, torn, and tormented in the form of a bounding stag, or timid hare, by dogs trained to blood, by still more bloody and ferocious men ;—or, it has winged its airy way in the body of an innocent dove, or of a once happy partridge ;—for, of what are these good creatures of God made, or by what supported, but by grass, herbage, and corn ; And even the fish, whether sea or river, which you so plentifully, yet so ignorantly and so fatally devour, are all, in their original, a kind of grass likewise :—For have they not been fed, partly by sea or river weeds, and partly by devouring lesser fish, whose primary and natural nourishment was from the unknown and innumerable vegetable productions which abound in the watery world ! —In short, whether you have eaten the more wholesome vegetable productions of the fields or garden, or bread, water, milk,

milk, butter, or cheese; or whether you have sowed the seeds of horrors, of diseases, of corruptions, and of premature, painful, and inevitable death, making a charnel-house,—a Pandora's box,—a corruption bag of your body, by murdering and devouring the inflamed, maddened, corrupting, and often diseased carcases of the innocent lamb, and of the gentle sheep, that peacefully crott the tender grass, or brouze on the budding herbage;—whether you have dashed out the brains, spilt the innocent blood, and gorged with the flesh of the stately ox or bull, rendered furious, nay mad by your cruelty, but who would peaceably have tilled the ground to raise up corn in abundance for you, and for themselves;—or slaughtered the balmy cow, who generously and joyfully, bestowed upon you deluges of nectarious milk, and butter and cheese;—whether, I say you cram with the flesh, with the fat, or the entrails of the swine, that unnaturally devoured its own young, wallowed in the mire, and feasted on filth and ordure;—or whether you shot, stabbed, or strangled the innocent and harmonious fowls of the air, or the more domestic ones that feed from your hand;—still, all these things that I have enumerated may properly be called, in the true and extensive meaning of the term, Grass; and they at the same time, demonstrate that mankind, with all the powers of being comparatively Angels, nay, guardian and directing gods on earth, have degenerated from that purity and innocence, and consequently from that happiness, in which they originally

originally were created, and are become the universal tormentors and murderers, not only of every creature that has life in the air, on the earth, and in the waters, but also of his own species. Man breathing the aspect of man;—and every creature naturally flying with horror from his first appearance, and quivering and crouching with apprehension when in his all-tormenting and all-murdering presence.

This, my Friends! is what I understand by the fall of man. It was this that brought sin, and diseases, and all our woe, and perhaps death itself, into the world. The serpent did not, I presume, tempt Eve to pluck and to eat literally an apple; but to the carnal knowledge, of Adam, or to kill, and eat some fair innocent animal: For as there is the strictest analogy between the structure, organization, and functions of vegetable and of animal bodies, an animal might, without a figure of speech, be called the tree of knowledge of good and evil,—which, by no sophistry, or straining of words, can be applied properly to a tree. Besides, the grant of dominion over every living creature which God gave to Adam and Eve, when he had finished the creation of the world, and of all things in it, is a grant which plainly implies government, regulation, and merciful protection; not of tormenting, murdering, and devouring them. It is recorded in Genesis chap. i. ver. 28. "And God blessed them; and God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion

"dominion over the fish of the sea, and over the
"fowl of the air, and over every living thing, that
"moveth upon the face of the earth."—And how
 far is this grant of dominion from implying a
 command, or even a permission to vex, whip,
 hunt, hurry, murder, and devour the above classes
 of creatures, that, in the very next verse, in the
 same chapter, God expressly mentions and com-
 mands what shall be to Adam and Eve, and to
 His or their Progeny for food. "And God said
 "behold, I have given you every herb bearing
 "seed, which is upon the face of all the earth, and
 "every tree, in which is the fruit of a tree yield-
 "ing seed;—to you they shall be for meat." Are
 not these two commands, grants, or ordinances
 as plain and unequivocal as words can make
 them?—You shall have dominion over the whole
 animal world, says the first grant, but says the
 second, the vegetable world shall be your food.
 It is impossible that two ordinances could be more
 pointed and distinct, either in the nature of the
 things ordained, or in the terms of conveyance;
 and it ought to be observed that they are not
 both conveyed in one, but in two distinct decla-
 rations;—and that each is introduced with the so-
 lemnity of those awful words:—"And God said!"—
 Suppose that I should say to my servants, The
 various vegetable productions of my gardens and
 grounds shall be to you for meat; and take these
 beasts, and fowls, and fishes, and have dominion
 over them. This surely could not be construc-
 ted into an allowance or grant of killing them,

of tearing them, and of burying their murdered
corps in their own bodies ?

If it be said that, God *afterwards* allowed man-
kind to kill and to eat flesh, and fish, and fowl, it
was not till some hundreds, or perhaps thousands
of years after the creation, when mankind, by
their disobedience, violence, and enormities of
every kind, had fatally corrupted and debased
their souls and bodies ; and when God found it
proper to punish them, and to abridge, and short-
en the period of their existence, and consequently
of their cruelties and sufferings, from eight hun-
dred or a thousand to fourscore or an hundred
years ; then said God to men, in his wrath, Now,
you may eat flesh and blood, till you vomit—till
it comes out of your nostrils.

Thrice happy ! supremely blessed is the man,
who thorough life, abstains from polluting himself
with flesh and blood, and from making a drev-
el, or a Demon of himself, with strong liquors
—who washes his body and limbs every night and
morning with pure cold water,--who breathe con-
tinually, summer and winter, day and night, the
free open cool air, and who, with unfeigned and
active benevolence towards every thing that hath
life,--fears and worships God in sincerity and in
truth. Such a man ! —such a woman ! compa-
ratively totally independent of the world, becomes
being of a very superior order,—and altoge-
ther unobnoxious to diseases, to pains, to tears,
and horrors.—Such a clean, pure, innocent, tem-
perate, abstemious, and benevolent manner of
living,

living, never fails of drawing down blessings on us, and on all about us, from the great, pure, and merciful Father of the Universe! The body becomes beautiful and agile, and the soul a pure and peaceful temple, in which God! and his good angels! and his light! and his love! will for ever dwell; and we enjoy that peace—that sweet and sacred peace, of which the gross, cruel, sensual libertine, or voluptuary cannot conceive,—and which neither the men,—the women,—nor the continual vicissitudes of the things of this world can neither give, nor take away. Enjoying perfect and uninterrupted bodily health,—and clear steady, intellectual light! we live in heaven while yet on earth, and as it were, in the All-fostering and All-blessing bosom of our All-gracious, and Almighty God!!!

Before I quit this branch, which has so naturally grown out of my discourse, I think it proper to take notice of the nonsense and jargon of the Anatomists,—and to explode the poor apology they have contrived to excuse themselves in eating flesh and blood. They pretend that the human teeth, stomach, and bowels are formed or constructed like those of the animals that naturally devour flesh; but this, with me, weighs not at all. I do not see that the human teeth could have been better formed than they are, for biting an apple, or for chewing herbs, roots, or a piece of bread. The jaws and teeth of the animals that are really carnivorous, are infinitely stronger than ours,—and their intestines infinitely shorter

shorter. Besides, they are their own Butchers, but they kill, or dispatch their prey, in the quickest and easiest way, and they devour it raw: while man torments the Creatures, and finds their flesh so very unnatural to him, that he is compelled to alter and disguise all his animal food, by the culinary arts of boiling, roasting, &c. Besides, we ought to counteract, by mild antiputrescent vegetable food, and pure cold water, that disposition and tendency which our animal bodies have to corruption, putrification, and consequent dissolution. Eating, and adding flesh to flesh, is moreover a kind of incest. 'Tis like the marriage of brothers and sisters;—shocking subverting the laws of nature, and of delicacy, and infallibly producing all those pains, swellings, sores, and cutaneous foulnesses, which torment, and defile, and prematurely dissolve that temple, or tabernacle of the soul, which we should preserve serene, pure, and spotless, for the light, the life, and the love of God to dwell in!

Here pause a while, my Friends! and consider how conducive a life of temperance and innocence is, not only to health here, but to happiness hereafter. Draw the contrast.---Picture to your minds, the wide, the amazing difference between the man who lives thus, and the glutton who gorges himself with animal food, and the swiller of inflammatory fiery liquors. Behold the *first* ever calm and serene, his head and senses clear, his stomach easy, his blood cool, his limbs agile and his nerves firm; ever ready to run with honour

nour and steadiness the course appointed him in this world; and to do his duty towards his God! to his fellow creatures and to himself. On the contrary, view the glutton, and the drunkard; see the one a moving hospital, peevish & fretful, his brain clouded with the vapours that arise from indigestion; his senses overpowered with the fumes of crudities;—his countenance livid and bloated;—his eyes red, ready to start out of his head;—his stomach swelling, and his bowels rumbling, with the varieties of putrid substances, with which he hath gorged them, and their delicate pores and fibres incapable of assimilating, the fermenting parts of animals it hath received; from being clogged and over-stretched. His veins are turgid with the thick, foul, and over-heated blood, his fine vessels and glands are obstructed, his limbs contracted by the palsy, benumbed with lethargy, or swelled and excruciating with the pains of the gout and rheumatism. His nerves, having lost their tone, they become either torpid, or so sensibly alive to the irritations of the acrimony caused by the sharp juices or animal food, and by the contrariety of a thousand sauces, that they are the seats of excruciating pains, of the acutest agonies,—he is unfit for action, he is sunk in sloth, he is incapable of lifting up his heart to his God, or of stretching forth his hand to serve his fellow-creatures.—Behold now the other, the swallower of liquid fire;—the swallower of pains and of diseases, in the shape of spirituous liquors, of maddening wines, and other intoxicating beverages. See him hurried

ried to rage, to lust, to murder, & prompted indeed to every sin; his legs tottering, - his eyes seeing double, his tongue faltering, his tongue dry, his mouth parched; - his breath like the air from a furnace -- or of the foulest necessary, or pest house. -- Overpressed with liquor, he sinks into unquiet, unrefreshing slumbers, and dozes, tosses, or wakes, in all the horrors of the damned, — with head aches, — with sour eructations — with trembling hands, with burnings or freezings, and inaptitude to any good action. Thus he ensures diseases, and entails death, for a momentary pleasure, and at the dear expence of his health, of his fortune, of his reputation, of his honour, nay, too frequently of his soul,

But, to return from this important digression, and from these melancholy scenes, — scenes, which alas ! every day present themselves, I trust, my dear Friends ! that I have clearly pointed out to you, and satisfactorily convinced you, that, whatever we feed on, springs in its original, from the grass, or vegetable kingdom; and that every part and particle of our bodies, that has not the **THINKING POWER**, or that it is not the original imperishable germ, or staminal principle, or, in other words, the primary, incorruptable, spiritual stamen of us, was once floating in the air, running in the waters, or growing like the grass and green herb of the field; and that, in time, sooner or later, they will most assuredly revert into the like states again. For there is a certain, a perpetual, and even to us, an intelligible, an invisible circulation of all things in, or belonging to this world; and there is a
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strict, and a more or less striking analogy throughout the whole Universe!---Yes, In the natural, in the moral, and in the intellectual worlds!---there is an admirable most beautiful and connected chain; an ever-varying, yet a necessary, an infinitely wise, a truly wonderful, and most harmonious analogy, relation, and connection in and between each and every being and thing in the Universe, from GOD HIMSELF!!! down to the minutest and most remote of his works.--So that, agreeable to this constant and universal circulation, our very bones, in various ways, shapes, and characters, will be, by and bye, flying about in the open air; and our flesh and blood at some period or another, (altho' unconscious of our present existence) may be preaching or hearing in a church; cringing, wretched, and smiling at court; bowing behind a counter, or languishing in a loathsome jail under the persecution of tyranny and ignorance, and under those inhuman stretches of power which are every day exercised even in Britain, but which are diametrically opposite to true Christianity; which totally subvert that *mercy, and righteousness which exalt a nation*;—introducing that sin, and extending those corruptions, which are the *sad reproach, and the sure destruction of any people.*

Thus, my Friends! have I shewed you the origin, and the end, or rather, the changes, transmutations, or revolutions, which our bodies undergo, first by being decomposed, and purified, in the earth, and afterwards when they are wrought up
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by nature into various other forms, and thus have I explained and proved, I hope satisfactorily the truth of the assertion in the Text, That, "all Flesh is Grass."--But concisely to recapitulate, or to set in a plain and obvious point of view, this curious and important matter, it is briefly thus: That the human body, being originally formed of, and recruited, or supported, whilst alive, by continual accessions of certain combinations of the primary, elementary particles of matter, returns, at what we call Death, and crumbling down into its parent earth, is again dispersed, and its component particles of invisible fire, air, water, oil, salts, and earth separate, and each returning to the great original mass or womb, from which nature took it, is assimilated, and re-animated by their kindred particles in their respective great masses of the elements of air, earth, fire, water, &c. (&c. I say, for only with some of the elements are we now, or perhaps ever can in this state of existence, be acquainted; *four* only of them, and of these the grosser parts, come under the cognizance of our grossly obscured senses;) so that these, our visible and material bodies, certainly and literally rise again, according to the real and rational meaning of the Scriptures;--entering again and again into life or existence in the composition of new and similar bodies, vegetable, animal, mineral, and mixed.

Now this, my beloved Brethren! is literally and philosophically what I understand to be meant by the resurrection of the body; and as it is closely

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and necessarily connected with the subject, I will now go on, with God's assistance ! by way of improvement or application of it, to attempt to explain, and to demonstrate, what is meant by the holy, and sublimely inspired philosopher and apostle St Paul, by the resurrection of the body,—of that spiritual incorruptible body ! which is to endure eternally ;—for this gross, outward, visible, ponderous corrupting, and seemingly perishable body, which we now carry about, which wholly dissolves in the grave, and which returns back to, and is assimilated by the congenial elements of which it was originally composed. is only the husk, the covering, or the outer-garment of that glorious and immortal body, which will be hereafter revealed, and which can never, in the nature of things, or for any conceivable good purpose whatever, rise up this identical gross body any more, whatever ignorant, yet, well-meaning people, may think or expect to the contrary.—Besides, we are clearly, and expressly assured in the Sacred Writ, that flesh and blood cannot inherit the kingdom of heaven !—and that, in that happy place, there is no fighting and destroying.—no imprisonments and extortionings ;—no winking at the greatest enormities, for the lucre of bribes to those in office ; no gormandizing and drunkenness ; no embezzling of public funds, or of private property, --no marrying or giving in marriage ; but that all there are as the angels, whose business is gratitude, love, admiration, and adoration ! and whose happiness consists in purity, and in nearer, clearer and

and more extensive views of the wisdom, power, goodness, and glory of God! the eternal Sun and Soul of the Universe.

Now this primary, real, proper, organical, invisible, incorruptible, staminal body, is totally and *essentially* different from that vile, gross, and perishable body, which, through this life, we carry about with us; which is so continually changing, fleeting, and flying off sensibly, and insensibly, and which we are so constantly renovating, recruiting, and repairing with fresh supplies of like matter, that we have in reality an entirely new animal body every seven or ten years, cast indeed into the original imperishable mould, so that we always retain (when the body has done growing) the same size, forms, features, &c. whereas this spiritual, invisible, and incorruptible body, which assuredly is to rise again, according to the inspired (because beautiful and most strictly philosophical) account given of it by St Paul, is not a perishable, and evaporating body, but a solid, subtle, lasting, & imperishable principle, constituting the mould, the outlines, and the band of the other; and indeed, so intimately blended and interwoven with the gross, sensual, perishable human body, that even *it*, is perhaps, at what we call death, laid in the grave with the gross body, but like the plantule, or embryo staminal plant, which the Almighty hath wrapped up in every seed that is sown, is that very identical imperishable body, we actually but invisibly had, while alive in this world; and which shall thus truly rise

rise again at the last day (*of our life*), or at some other period which is, though unknown to us, perhaps determined upon by infinite wisdom, and infinite goodness, when *that*, our true, spiritual, incorruptible, and glorious body, shall be re-united to our soul! & both shall endure for ever & ever.

Thus, according to the very apt, simple, and most beautiful simile, or illustration of St Paul, that which is sowed, is sowed not that body that shall be, but bare grain, of wheat for example, or of any other grain, but God giveth it (or manifesteth, after it is sown) a body as it hath pleased him, and to every seed his own body: But that new invisible body which is sowed, is not quickened, (or manifested) unless the outward and visible body dies!--Our spiritual, glorious, and immortal germ, or body, springs not up till the bands of mortality are loosened by death and dissolution;--till this coarse outward husk drops off, and to appearance, perishes. The gross mortal body is indeed sown in corruption, but the spiritual body is raised in incorruption; it is sown in weakness, but it is raised in power: It is sown loathsome and in dishonour, but it is raised desirable, and in glory!--in a word, we are sown a natural body, but a spiritual body is raised. There are celestial bodies, and bodies terrestrial; but the glory of the celestial is one!--and the glory of the terrestrial is another. The spirit of a man, that of an innocent, pure, holy, and enlightened man goes upward! says the Scripture, but the spirit of a beast, goeth downward to the earth; that is, the
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spirit of those men and women who debased and beastalized themselves by cruelty, by full and foul animal feeding, by drunkenness, by excessive *pleasures*, as they are called, and by neglecting to cultivate and to harmonize their minds, goeth downward in the scale of existence, degenerating into still more vile or earthly natures, or are perhaps blotted out and annihilated for ever. For earthly, alas ! are those that are earthly ; but heavenly indeed are those who are heavenly ! And as we bear the image and the dispositions of the earthly, or of the heavenly *here*, the same image and dispositions shall be continued and improved perhaps to all eternity ! For this corruptible body *must* put on incorruption ; and this mortality must put on immortality ; then shall death be swallowed up in victory ! and the innocent, pure, holy, and happy soul shall exclaim, O death ! where is thy dreaded sting ! O grave ! where ! thy vaunted victory ! — The sting of death is sin ; and the strength of sin is the fatal and all-fettering laws of depravity and habit, which rule with absolute and almost unconquerable despotism, in our carnal lusts, and unruly members : But thanks be to God, who giveth us the victory by enabling us to follow the examples & precepts, & thro' the mediation of Jesus Christ, who taught & commanded us to deny ourselves in all ungodly lusts, — & to make no provision for the flesh, with the view of fulfilling *inordinately* the lusts therefore ; For the flesh lusteth, or wareth against the spirit ; and the spirit struggleth and resisteth the flesh : And these are contrary the

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one to the other; so that we cannot do the things unto which that portion of the good, merciful, & peaceable spirit of God (which is in every one,) teacheth and inclineth us. Now the works of the flesh, or of the sensual bestial nature with which we cloath ourselves, are manifestly these:--or in other words, the natural, necessary, and inevitable consequences of hunting, harrassing, tormenting, murdering, and devouring the innocent, and otherwise happy beasts, fowls, and fishes--and of daily swallowing strong, fiery, spirituous, vinous, and other fermented liquors,--are drunkennels, revellings, fornications, adultery, uncleannels, lasciviousness, idolatry, witchcraft, hatred, covetousness, variance, emulations, strife, wrath, seditions, heresies, envyings, robberies, wars, murders, and such like:--But the fruits of the spirit of mercy, of innocency, & of self-denial, are health, continency, truth, love, joy, purity, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, and moderation in all things;--against such there is no law on earth nor in heaven. Let us not, therefore, my Brethren, be deceived to our ruin, by universal example, nor intangled in the ways of destruction, by those fatal, and almost irresistible habits, which many thousand years have rooted. God will not be mocked; nor the simple, obvious, peaceful, and immutable ways of nature altered, either by habit, sophistry, false philosophy, custom, or tradition. Whatever we sow, that must we infallibly reap. He that soweth to the flesh, shall of the flesh reap corruption;

but

but he that soweth to the spirit, shall of the spirit reap life everlasting!

Here it may be objected against the system I seek to inculcate, That God created the animals *for our use*; Yes: and *us* for their *use*; namely, to protect, to direct, and to controul them. Man should aspire to regain and to keep the high rank and happiness in which God originally placed him. For be it known, that every element, and thing, and animal in our world, and indeed that every world in every system,—and every system in the magnificent, mighty, and inconceivable Aggregate of the UNIVERSE! was created to compose One complete—one happy—one harmonious Whole!—Or in other words, that the whole Universe, and each individual Being and thing which it containeth, is but one family, or body, whose creator, & light, & life, & Soul is God! self-existing! & blessed for evermore.

But, What use did God intend us to make of the animals? Not surely, for us to laugh and devour, them. No. They are made to enjoy that life which God gave them, and all the various pleasures which he so wisely and so kindly annexed to animal Life. The uses that we are to derive from the multitudes of animals that surround us are evidently these. *First*, They were created in such surprizing abundance, and in such amazing variety, that every rational being might cry out with the Holy Psalmist, Thou Lord hast made me glad through thy works! I will triumph in the works of thy hands. O Lord,

how

how great are thy works ! A brutish man knoweth not : Neither doth a fool understand this ? *Secondly*, Some of the domestic animals are destined to obey and to defend man, to assist him in his labour, and to supply that strength which man hath not of himself ; some others to warm him with their cloathing, & to nourish him with their milk.

God, to whom all future events were known from the beginning, had prepared at the creation, for fallen sinful man condemned to labour, obedient animals to share his toil, and even to endure with patience that which is the most painful. He commanded those which had the greatest strength, to use it only for man ; to accept his yoke without resistance ; to love their master's home beyond wild liberty, and to respect the voice of even a child who was ordered to conduct them : Amazing, that all these laws or instincts should be comprized in the omnipotent word which gave them being !

But man—horribly depraved man—will not be content with their labours and gifts ;---no---he will savagely slaughter, and inhumanly devour them to gratify that insatiable appetite for flesh and blood, which his parents have cursed him with. But here, as in all other cases, the punishment is annexed to the crime, and we swallow the budding seeds of diseases and torments with every morsel of the unhallowed and unnatural viands.

Having thus, my dear Friends, attempted to explain the true nature and properties of the natural and of the spiritual bodies, I proceed now

in the third and last place, to consider the nature and the probable progress of the soul in future states of existence ;--and to conclude with some scriptural and pathetic exhortations to temperance, purity, and moderation, in all your ways, words, works and communications.

My Brethren! ye will all I hope allow, what the melancholy experience of every day demonstrates, that death, or the dissolution of the human body, is the natural, and the necessary consequence of its existence in this world ; and, it is pretty universally believed, and acknowledged, that the soul of man is immortal : or, in other words, that when this frail, finite body dies, or drops into the dust, from whence it sprung,--the soul, or spirit goes to God who gave it, who created it, or sent it forth into existence, in this perishable animal body, and of whose divine and eternal nature or essence ! it is perhaps a spark, a ray, an emanation ! All this the light of nature and of reason, as well as of revelation, compels us to believe ; and possibly this last and most important change, may take place in something like the following manner. The soul *immediately* after death, (or more philosophically speaking, immediately upon the natural and necessary analization, dissolution, or resolution of the several parts of the body) or perhaps *after* having had, in some other state or situation after this life, full, and very striking views of the horrid deformity, deadliness, and misery of vice and sin, and of gross inordinate, sensual indulgences, or pleasures as they are called, of which, during its con-

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connection with the body on earth, in this, probably, its first probationary state, it had not been blessed with such *effectual* conviction; and, having attained by grace, cultivation, and discipline, to a certain point, or degree of purity, goodness, benevolence! holiness, intelligence, & elevation! and still panting for higher and higher degrees of perfection; and for higher and nearer views and tastings, as it were, of the greatness and goodness of the eternal Supreme! the ONLY and ever adorable source, of light, life, and love! - of wisdom, goodness, and glory! - of omnipresence! omniscience! and omnipotence!!! The soul shall probably pass in those future states of existence, from world to world! from system to system! continually increasing in volume, capacities, and apprehensions; from one stage of purity and holiness to another; from one degree of intelligence and of glory to higher; in constant gradations; from lower to higher, to more vast, & to more lucid orbs! from pleasures to delights! from delights to raptures! from raptures to extacies! from the most brilliant extacies of bliss! from bliss, from seraphic bliss, to highly celestial and ineffable glory! and still advancing on the wings of humility, purity, admiration and love! in a progressive expansion and exaltation; from high to higher, - even to the highest degrees of intelligence, felicity, and glory! and still expanding, purifying, springing & soaring! perhaps infinitely above myriads of worlds, of suns & of systems! altogether inconceivable to us, & to angels! it may finally (perhaps after of millions

lions of myriads of what we call ages) be attracted
 with more than electrical velocity! with inconceiv-
 ably accelerated swiftness! it may plunge into, and
 be absorbed, or swallowed up into perfect, trans-
 cendent, and eternal beatification! in the bosom,
 in the immensity of God! who is the supreme! the
 original! the sole! the ever adorable and eternal
 fountain of all light! life! love! intelligence! pow-
 er! wisdom! and glory!!! But, shall this, my
 Friends, prove the soul's *everlasting* rest? shall it
 here repose in eternal stillness? Perhaps not:-for
 may it not emanate, perhaps in a moment, or perhaps
 not till millions of myriads of ages have revolved
 after this blisful collision, assimilation, or consu-
 mation, and after having acquired, *perhaps new*
qualities, new energy, new beauty! May it not, I
 say, emanate from thence! May it not circulate from
 the bosom of God! from the central sun, and soul
 of the Universe!!! from the great eternal source of
 all things! and be sent forth to go through similar,
 or through totally *different* spheres, or routines of
 existence! and in an eternal spiral circle of being,
 intelligence, consciousness, and happiness! perpe-
 tually emanating from, and perpetually panting for,
 and flowing home again into that source and ple-
 nitude of all life, intelligence and power, which
 prevades the inconceivable immensity of the Uni-
 verse! into that depth of wisdom & power, which
 hath neither bottom nor bounds!-into that ocean
 of love and goodness, that hath no shore! while
 from Eternity to Eternity!---Jehovah! God our
 Lord!-the white-robed Majesty of mercy, and of
 inte-

intellectual and universal Light! (O, my Friends, where shall I find words!-What shall I call;-how express the nature or the name of that tremendous, inconceivable, and Eternal Being?)-while he I say remains the same self-existing! unchangeable! fixt! independent! incomprehensible! omnipotent! and supremely adorable source of all material, and of all immaterial things. Or, in other weak and inadequate words,-while GOD shall remain from Eternity to Eternity, the Great, Self-Existing First-Cause! the sole & totally incomprehensible Creator, Preserver, and supreme and absolute Ruler of all Systems, & Worlds, & Beings, & Things, visible and invisible! comprehensible and incomprehensible, Natural! Necessary! Moral! and Intellectual!!!--the ever shining--and all-blessing sun and Soul of the Universe! and of whose body every thing that, to us, or to Angels, is either visible or invisible, is but an inconsiderable member.--for our earth, the moon, the sun, the stars, and all the worlds, and planets, and systems, in the great incomprehensible immensity of the UNIVERSE! are each suspended but by a ray of his power,-animated but with a spark of his goodness, and eternally regulated through the millions of myriads of harmonious mazes in which they revolve, & in which they rejoice, by the mere fiat of his omnipresent, omniscient, & omnipotent will. How tremendous, how sublime,-how elevating are such Contemplations? But to descend, permit me to observe, that, the notion of an ever growing happiness is embraced by most divines; and afford

affords us the strongest motive for endeavouring to improve and to excell in every christian grace and virtue ; & it is most beautifully touched upon by Mr Addison in one of his Spectators. "There is not in my opinion, saye he, a more pleasant & triumphant consideration in religion than this, of the perpetual progress which the soul makes towards the perfection of its nature, without ever arriving at a period in it. To look upon the soul as going from strength to strength, to consider that she is to shine for ever with new accessions of glory, and to brighten to all eternity ! That she will be still adding virtue to virtue, and knowledge to knowledge, carries in it something wonderfully agreeable to that ambition which is natural to the mind of man. Nay, it must be a prospect pleasing to God Himself ! To see his creation for ever beautifying in his eyes, and drawing nearer and nearer to him by greater degrees of resemblance." Seeing therefore, my beloved Brethren, that such glorious prospects are opened to our view, & that these things upon which our temporal & our eternal welfare depend, ARE, or at least *may be so*, (for nothing in Scripture forbids the thought) may I not, with St Paul, exclaim "What manner of persons ought we to be in all purity, innocency, moderation, & in all holy conversation & Godliness ?" Let us be exhorted by him to live innocently, temperately, peaceably, and usefully in this present evil and pestilential world, -and to let our moderation be known unto all men, that others seeing our innocency, and our good works, may

may be induced to imitate them : and to glorify our Father which is Heaven ! To this end, let us daily search the Scriptures, for in them are the words of eternal life : In them, no one ever searched in vain ; -no one ever sought humbly, and from good motives, but they found ; -no one ever knocked at the door of knowledge, or of grace, but it was opened unto them. O ! let us be humble and active in our spiritual life, and in our labours of love for the benefit and happiness of our fellow-creatures ; and let us watch and pray incessantly, lest we fall into temptations above our strength, lest we faint, sink, or fall in our Christian warfare.

And finally my Brethren, and above all things, let us most cordially embrace, and for ever thankfully hold fast, the means of grace, and the hopes of glory, as they are graciously revealed, and presented to us in the most Holy Bible, in and thro' the precepts, examples, and mediation of Jesus Christ, the eternal Son of God, the Lord & Saviour of the World ! for upon no other foundation can any man with safety build his hopes of temporal peace, or of eternal happiness. The incarnation, merits, and mediation of Jesus Christ as the Son of God, and redeemer of the world, are the greatest, the most sublime, and the most important of all mysteries, smiled at indeed, and derided by too many, but reverently cherished, and most faithfully, and most thankfully believed and adored, by the thrice happy few, whose faces are heaven-ward, and whose happy election is recorded in the book of life, and witnessed in their own souls.

souls.—Let, therefore, My dear Friends, these elevating reflections, these important truths, & these glorious hopes, be the anchors of peace, rest, and security of our souls, anchors both sure and steadfast, and by which we may enter into, and see, and taste, by all blessing anticipation, those glorious & transcendent joys, which are beyond that veil, which separates sensual from intellectual things;—Shadows from substances,—temporal pleasures from eternal felicities. Once more, my dear fellow-creatures, and to conclude, seeing that these awful and important things are so, let us instantly and ardently pray to God for strength to build for ourselves AN ARK OF SEPARATION from the follies, vanities, and sensual indulgencies of this world, an ARK, in which we shall find a sure refuge, and an everlasting defence to both soul and body, especially in the tempestuous times of darkness and danger, when there shall be no human eye to pity,—no kind hand to help—tho' troubles, and storms, tho' dangers, dissolution, and darkness affright & assail us on every side; yet into which all-blessing Ark having once thro' faith, hope, and habit entered, we are all safe for ever and ever. For should the great enemy of our souls, by inflaming our animal appetites, or by subtilty, leading us into those follies, frailties, pains, and misfortunes, which are indeed in some degree inseparable from our human nature;—should we, I say, by the syren voice of those false pleasures, which, like Jonah's gourd, spring up in a night, but which shrink and disappear at the rising of the day-star of Reason, or of the

the morning sun; or should we, by the malevolence of the evil one, by the malice of the Tempter, be at any time pushed forth from this Ark, our soul will be like Noah's dove, it will find no rest to the sole of its foot:--so that it will be constrained to return to the Ark,--even to the Ark of separation, security and peace; which was prepared for the reception, for the eternal safety, and consolation of every humble, pious, pure, thankful and illuminated soul from the beginning of the world,—and which will finally rest, not on the mountains of Ararat, but on the **ETERNAL ROCK OF AGES**?—on the mountains of everlasting bliss!

Now to that God who alone is able to keep us from falling, and to present us faultless before the awful presence of his glory with exceeding joy,--- to the only wise God!—the Father!—the Son!—and the Holy Ghost!—Three persons and one eternal God!—be ascribed, as is most due, all adorations, thanksgivings, and praises by all ranks & orders of beings and intelligences,—and by all systems, & worlds, & beings, & things, visible and invisible, for ever & ever. *Hallelujah. Amen. Amen.*

* * Dr GRAHAM imagines that the full scope and meaning of this discourse will be best apprehended, and the ideas of the vastness, immensity, and still harmoniousness of the visible works of God, and of his infinite wisdom and goodness in the government of the Universe,—will be more clearly, more forcibly, and more delightfully understood and inculcated by reading the above discourse alone, or with an intelligent friend, in a clear sunshining day, on the top of an high mountain, or on an extensive plain, or in a bright serene night while all the planets

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